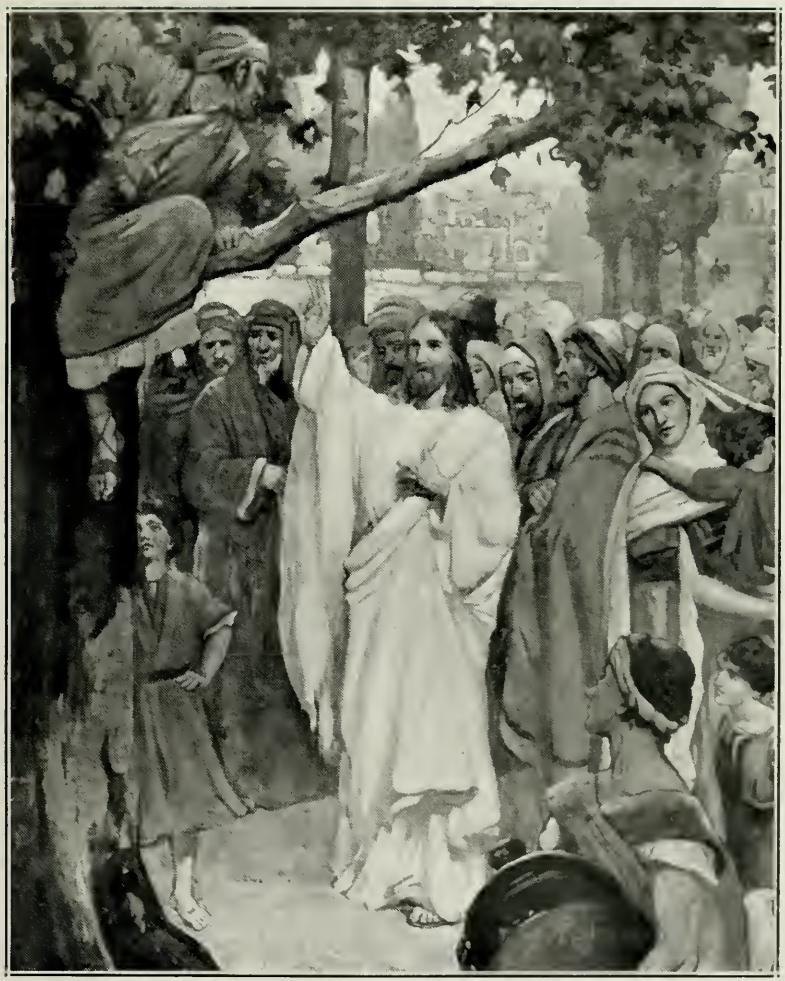
Millennial Star



Vol. 105. No. 11. Thursday, March 18, 1943.

Read the Millennial Star thoughtfully and you will find in this and in the future issues an answer to your problems, desires and hopes.

The Millennial Star is a religious magazine, an organ of the Church in the British Mission, prepared with thought, effort and prayer, to teach, inspire and guide every Latter-day Saint and friend of the Church to a better and fuller life here and hereafter.

POETRY

GIRD ON THY SWORD

Gird on thy sword, O man, thy strength endue,
In fair desire thine earth-born joy renew,
Live thou thy life beneath the making sun
Till Beauty, Truth, and Love in thee are one.

Thro' thousand ages hath thy childhood run:
On timeless ruin hath thy glory been:
From the forgotten night of loves fordone
Thou risest in the dawn of hopes unseen.

Higher and higher shall thy thoughts aspire,
Unto the stars of heaven, and pass away,
And earth renew the buds of thy desire
In fleeting blooms of everlasting day.

Thy work with beauty crown, thy life with love;
Thy mind with truth uplift to God above:
For whom all is, from whom was all begun,
In whom all Beauty, Truth, and Love are one.

Robert Bridges.

THOUGHT FOR THE WEEK:

Prayer should be the key of the day and the lock of the night.

—Prov.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!

Yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ! —*3 Nephi, 29:6-7.*

ALL TRUTH IS IN HARMONY

There is no conflict between a scientifically discovered truth and the revealed word of the Lord, for truth everywhere harmonises with truth. Or, as it is expressed in the Doctrine and Covenants: "Intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light," and we will ever find it so.

Joseph Fielding Smith.

THIS WEEK'S COVER:

Zaccheus was a man of small stature. Surrounded by the clamouring throng, he could not see the Master whose teachings had so thrilled and impressed him. Undaunted, he climbed into the branches of a tree under which he knew Christ must pass. His efforts were amply rewarded when, looking up, Christ saw him, and said: "Zaccheus . . . Come down, for today I must abide at thy house."

The Sons of Perdition

By Dr. John A. Widtsoe

WHO ARE THE SONS OF PERDITION?

WHAT IS THEIR DESTINY?

THE name Perdition was given to Lucifer, a son of the morning. He refused to accept the plan proposed by God the Father, for the salvation of His spirit children. For this defiant rebellion he was "thrust down from the presence of God and the Son," and became Satan or the devil who "maketh war with the saints of God." Those who do likewise, who follow Satan are denominated the Sons of Perdition. (Moses 4:1-4.) They are they who have known "my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power." (D. & C. 76:31.)

However, Lucifer was "an angel of God who was in authority in the presence of God." He had risen high in knowledge, understanding, and power. He was Lucifer, a son of the morning (of light). For his rebellion there was no excuse. He committed the unpardonable sin, in denying that of which he had full and complete knowledge. He became thereby the father of lies. (See Doctrine and Covenants, 76:26, 32-48.)

It is probable that only personages who have acquired similar full knowledge, who wilfully and deliberately deny the truth, when they know it to be the truth, can commit the unpardonable sin and become sons of perdition. They are sons of perdition because "having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to open shame." They must have had a fullness of knowledge; a testimony which cannot be destroyed. One must be on a high eminence to fall so low; and few in world's history have attained such a height. It is doubtful if even Judas, who betrayed Jesus, was sufficiently enlightened to become a son of perdition. (D. & C. 76:35; Gospel Doctrine, 1st ed., p. 545.) Cain was called Perdition because of his sin, but it is added "for thou wast also before the world," implying a reason from out the pre-existent world, for this heavy punishment. (Moses 5:24.) Moreover, the expression, sons of perdition, is often used in the scriptures to describe disciples of Satan, all who defy God and delight in lies, without necessarily committing the unpardonable sin. The many brethren and sisters who have propounded questions about the sons of perdition may rest secure that with their present knowledge they cannot become sons of perdition.

According to Mormon doctrine, the bodies of all who have had a mortal existence upon earth will be resurrected from the grave. The atonement of Jesus Christ knows no exceptions. (2 Nephi 19:22.) Yet, after the resurrection comes the judgment. The acts on earth may forfeit many of the possible possible gifts following earth existence. (3 Nephi, 26:4, 5.) The spiritual redemption, which is part

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REDEDICATION

By Charles A. Callis,
of the Council of the Twelve.

An address delivered at the Saturday Evening Session of the 113th Semi-Annual General Conference, October 3rd, 1942, in the Tabernacle.

THROUGHOUT the precious message we received from the First Presidency, the spirit of Isaiah and Jeremiah, like a golden thread, was in evidence. A true prophet is never popular, because he reproves and denounces, with equal vigor and equal impartiality and justice, the iniquities of the rich and the unrighteousness of the poor.

In this solemn and troubled hour there is an urgent need for the people everywhere to re-dedicate themselves to God, home and country. The world is wandering in the wilderness because it is not baptised into the obedience that makes men free. We have been walking proudly, with assumed confidence, as though we were on adamant or the foundations of the world. Really we have been rolling along on parchment beneath which glowed a lake of fire. Lo, we have plunged into the inferno, this terrible inferno of war.

Joshua, the great ruler in Israel, re-dedicated himself in this way: "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." If this nation would refresh its soul with this reconsecration, if the world would awaken and free itself from the fearful enslavement of sin, then the peace of Christ would dawn upon the world, and men, instead of killing each other, would love and save their brothers.

God. The General Authorities of the Church, stake presidents, and

As I regard it, the home is the fundamental, essential unit of civilised society. For the instruction of our children we are depending too much on our Sunday Schools, Primaries, and other auxiliary associations, yea, and on the day school. We are willing that our children should receive instructions, much of them unknown to us, while we sit placidly by in our homes, and feel that the teaching of our children, thrown on to other shoulders, is a relief. This will end in disaster. The home is the place where character is formed and where faith in God is strengthened.

Let us not delude ourselves; let us not lay the flattering unction to our souls, that if we complain at rulers and leaders our duty is ended. Before God every father in Israel is a ruler in the sense of the Lord's definition of the spirit of the Priesthood. A man is a ruler in his house, and he will be held accountable for the manner and character of his rule. If in justice and love and patience he exercises his authority, having reverence for the dreams of youth, there will be no need for so many public exhortations on the Word of Wisdom, for liquor and other forbidden things will not be found in the home of "one that ruleth well in his own house." I believe that all evils are of a family. Immorality is a brother to drunkenness.

With firm assurance we will magnify our calling and rededicate ourselves to the service of

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CHILDREN'S STORY—

PROVIDENCE

By MILES A. ROMNEY.

IN the Fall of 1896, with a friend, I went into the State of Sonora, Mexico, to purchase some cattle. We travelled through the pine-clad valleys and lofty peaks of the Sierra Madre Mountains, following a narrow trail through crags and peaks where one step to the right or left would hurl rider and beast into space. After a day's journey we reached the village of Bavispe, whose mud-covered adobe houses squatted in box-like fashion upon an earthen mound. In the centre of the little town was the plaza, or public park. Disposing of our animals, we were crossing this park to a little restaurant, when a large white dog with a black spot besmattering one eye came bounding towards us, his tail wagging happily. He instantly claimed me as his master, and turned to follow me back to our eating house, evidencing joy with frequent bounds and barks. His presence in the restaurant displeased some of the customers, who tried to put him out; with a determined growl he evaded his assailants and crept beneath my table, where he looked up gratefully as I slipped him bits of food. That night he slept close by. When I awakened, "Spot" sat looking at me, eager to obey every command.

With an early start we were off to the South, the dog following determinedly behind. Arriving at the little town of Guaseguas, I went to make a contract for some cattle. As I came out, I perceived a rough-looking peon slinking away from my outfit. With a hoarse growl the dog crept after him, the hair rising stiffly on his neck.

As the sun had not yet set, I continued my ride toward a town about twenty-five miles distant. On my way I came upon some rattlesnakes who had taken possession of the trail and seemed to be enjoying the moonlight. Their warning rattle made me turn aside to reach the top of the hill by another route. I decided that we had travelled enough that day, and unpacked my mule and horse and crept in between the blankets, the footsore dog keeping silent watch at the foot of the bed.

I was suddenly awakened by the dog, who with a growl of rage sprang upon something bent menacingly above me!! It was the peon I had seen loitering about in the plaza of the town behind me. The moccasins on his feet, the white, loose-fitting trousers, with the red sash lashed tightly about his waist, a red cotton handkerchief loosely tied around his neck, a huge sombrero pushed well back on his head, and held in place by a black cow-hide string about his throat, a gaunt black face, every feature of which was distorted with a lust for blood and gold, his body leaning forward and his huge knife grasped in his back-drawn hand, glinting in the moonlight, pointed at me—and dangerously near—all this was the impression of a second's time. I sprang backwards, rifle in hand, just as he gave the last lunge and brought the knife down to take my life!

My first thought was to shoot

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Divine Help in Genealogical Work

By Mrs. Anne J. Carlton, of Lovell, Wyoming, U.S.A.

DURING the summer of 1940, while in Salt Lake City, we called on a life-long friend of my husband's, Mrs. Margaret Harned King. Our visits with Mrs. King are always genealogical, as she is as interested in the work as we are. She showed us two Kentucky Registers that contained articles on the Keith, Harned, Carlton and other families from early days in Kentucky. These articles had been prepared by Dr. Arthur L. Keith, of the University of South Dakota at Vermillion.

After our arrival home I wrote to Dr. Keith, although I was not sure whether he was living or not, as his articles were over ten years old, and expressed our joy in reading his publications and hoped we might hear from him as many of the families he had compiled information on were kinsmen of Mr. Carlton. We were so happy to receive a reply from him by return mail. In his letter he made mention of the Duke-Shepherd-Van Meter genealogy by Samuel Gordon Smyth. He said the author had presented him with a copy some years before. We were very interested in this volume, as Mr. Carlton's grandmother, on his father's side of the house, was Elizabeth Van Meter, and this book contained a record of her people.

In answering Dr. Keith we told him we had never had the pleasure of seeing the volume, but would like very much to see one. We asked if it would be possible for us to get in touch with the author, through him, inasmuch as he was such a good friend of his. We felt by so doing we might be able to obtain a copy.

The next letter from Dr. Keith informed us that the author was an elderly man the last he had heard from him, and that had been eleven years before. He gave us the address he had written to last, suggesting we write to it and if the author were dead that some of his family would answer the letter. We carried out his suggestion, and in about three weeks a son of Mr. Smyth's answered us from a different state, saying his father had been dead several years. He did not have any idea where we would be able to get a copy of the book, as there had been only a few published, and they had been gone for a long time.

We thought we might possibly get a copy from some second-hand book store in Boston or New York, so we tried, but our efforts were in vain.

After some deliberation on the matter, we decided to write to Dr. Keith and tell him of our efforts to obtain a copy of the volume. We felt a little hesitant to ask him to let us take his copy. We made it a matter of prayer and felt prompted to in spite of our pride in the matter. We realised we were asking for quite a privilege from a stranger. We gave him references to several prominent people in our little town who had known Mr. Carlton for years, that he might write to, if he cared to find out about his character before sending the book, if he cared to send it. We also explained that Mr. Carlton was one of the original pioneers of this section of the country, and that he had served as a Bishop in the Mormon Church here for over eighteen years.

By return mail the book came. The letter which accompanied it told of the red pencil marks designating our direct line. He also asked that we try to have the book

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Dr. Bennion—
To The Youth Of The Church

BE WHOLE

MAN was made to be one, not a duplex nor a multitude. Have you ever marvelled at the remarkable growth in mind and body of a baby that has good care? Doubtless there are many reasons for the extraordinary development of the young child. One of them seems to be that the child gives its whole attention to its most immediate desire or need. A child does not worry, fear, debate, and get into dither, but seeks satisfaction of his desires. When he cries it is with his entire body and effort. When nursing, his whole body is at work. The only thought he knows for a while is "because I want to."

The parents of a four-year-old son took him to a furniture store one day. In one of the show windows were a number of tricycles, one of which was to be purchased for the boy. To reach this show window, it was necessary to go the length of one long aisle, step down two steps, and then come back to the front of the store through another aisle. The group reached the show window, the father rather tactfully showed the boy a tricycle which was within the price range of the family budget. The boy looked at it, climbed on, and then he spied a much better looking one across the room. Without saying a word, he climbed off father's choice, ran over to the one his eye had spotted, and proceeded to get it out of the building. Not a word was said. The lad moved furniture, worked his way through the entire store, and rode out the front door with great elation. His father paid the bill for this lesson in getting what you want by acting with singleness of purpose.

Life becomes more complex as one grows up. In pursuing one's wants one gets stepped on, blocked, burned or otherwise thwarted. Sometimes this is a good thing. Our desires multiply. It is more difficult to choose among the things to do and the things to seek. The kind of work or career, the choice of school and of friends, and other questions, become difficult to solve. Life doesn't seem as simple as we thought it did when we were little children.

Despite the increasing complexity of life, our nature still demands that we feel whole; life must not become patchwork nor resemble a pile of shreds. We can and must still feel life as a thrilling, unified adventure to which we can give our whole soul. Without that feeling our success and joy in life will be limited.

★

PROVIDENCE (Continued from page 164)

the wretch who had thus attempted to take my life, but calling off the dog, I pointed the way down the mountain side. "Vayese!" I commanded, telling him that if I found him again that night I would not spare his life as I had this time. Eagerly the native retreated as I kneeled by the side of this strangely faithful dog.

After a week's rest in a nearby town, we started on the homeward trail. I found the dog weakening and falling behind, so I lifted him on to the pack mule and tied him there, where he rode day after day.

Arriving at the Williams' ranch, I changed my mule and horse and took a fresh mount. As I rode up to Sister Dora Lunt's residence at Carales I noticed that the dog was not trailing behind, so I rode back the next morning not only to the Ranch, but miles beyond, but I could find no trace of him. He had gone out of my life as mysteriously and suddenly as he had come, but not in vain!

Sam Brannan

Continuing Our Serialised Story

By Paul Bailey

EARLY in the voyage, Elder Brannan had instituted military drill for the seventy men who comprised the ship's male complement. As soldiers, they made a brave aggregation of farmers and mechanics—until Brannan dug up a suitable bolt of cloth from the cargo miscellany, and busy fingers of the women were soon at work providing uniforms for the shipboard "battalion." After that the men wheeled and turned about deck with a jauntiness which only a uniform can give. Samuel Brannan made capital use of these long, warm days of the Pacific to round out the military knowledge of his little army, under tutorship of an ex-soldier by the name of Samuel Ladd.

For thirty days the vessel sailed west by north. Then suddenly the wind died, and they were becalmed on a glassy, tropic sea. Not so much as a breath of wind stirred the drooped sails for more than a week. To the Saints, who had suffered in their cramped quarters for more than a hundred days, this was a grievous experience. When finally the endless monotony of it threatened to drive them to madness, they cried in desperation to heaven for deliverance. And at long last, as if in answer to their importuning, a breeze stirred the wilted canvas overhead. A joyous shout went up. The rickety hull began to move.

A week later the "Brooklyn" dropped anchor in Honolulu harbour, to take on supplies and discharge the five hundred barrels of freight which the canny Brannan had contracted to deliver to help defray expense of the voyage. This second landfall was reached on June 20, after one hundred and thirty-six days at sea.

As the vessel rounded Diamond Head to anchorage, a strange sight met Mormon eyes. Ominously offshore, bristling with guns, stood a number of American warships. The meaning of all this was quickly learned. United States and Mexico were at war! California soon would be American soil! Present with the fleet was Commodore Stockton with his flagship, the frigate "Congress." Ships were provisioning to assault the very place Mormons already had sailed four and one-half months to reach.

This was astonishing news. To many Saints, grievous news. Like the Puritans before them, they had fled their native country to work out their salvation in a new land. Had they sought freedom—only to lose it? Now that California was destined to become a part of the United States, would the same persecution follow?

To aggravate the already delicate situation, Elder Brannan suddenly conceived a daring plan. Why shouldn't he and his shipboard soldiers achieve historical acclaim by taking Yerba Buena by force of arms? By being the first to plant the American flag on San Francisco Bay?

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The Latter-Day Saints' "Millennial Star"

THURSDAY, MARCH 18, 1943

"Let the British Mission go forth that the prophecies of its growth and increase may be fulfilled."

EDITORIAL

MATERIAL PROSPERITY

Freedom from want and financial embarrassments depends upon wise management of one's income and resources. To live comfortably and happily is to be free from debt to the Lord and to man.

When the pay envelope or salary cheque is brought home, the wise and prudent, the faithful and obedient Latter-day saint, will at least mentally express his thanksgiving to the Lord, who gave him life, wisdom and two hands to obtain the wealth of the land, whether in sumptuous or meagre amounts, and then proceed to apportion according to need. But first of all comes the Lord. "Here is our tenth, O Lord, please accept with our gratitude and humility." "Mother, here is for your house expenses, and here is little extra for that. . . . "Oh, John, I have been waiting for it so long. Now I shall be able to get it for our home. . . ." Thus runs the life of faithful Latter-day Saints week by week. They remember to consecrate unto the Lord the honest tenth of all that they receive.

Our Heavenly Father smiles upon them with approbation.

"HONOUR THE LORD WITH THY SUBSTANCE, AND WITH THE FIRST-FRUITS OF ALL THINE INCREASE." Prov. 3:9.

Great wealth does not make people happy, neither is happiness to be found in poverty. The key to material prosperity lies in the observance of the Law of Tithing. By careful husbanding of one's income, after the Lord's tenth has been put away, the breadwinner, the major part of humanity existing upon weekly earnings, carefully reckons his liabilities and his needs and proceeds to meet them according to his means. The nine-tenths, sanctified and blessed, go much further, bring more satisfaction, greater security and well-being, fuller enjoyment of the Spirit of the Lord and keener satisfaction in knowing that one has not robbed the Lord.

Recently a member of the Church put a question to a Priesthood group: "Should I first pay my tithing or my debts. I have been observing the Law of Tithing fully, and yet I am in debt." The answer was not hard to find. An expenditure upon a home furnishing beyond his means was the cause of his debt, and when the demand was made upon him to meet his liability, he stopped, he said, paying tithing to get out of debt. By doing that, he got into debt to the Lord. The Lord is a merciful

creditor, long-suffering and forgiving. As we forgive our debtors so He forgives us. A forgiven debtor, however, is not the same as a man free from debt, and especially to the Lord.

We must do without the things we cannot afford. Our ambitions and desires often run us into debt. We do suffer from a certain amount of covetousness, envy, and tendencies to live beyond our means with that foolish consolation that somehow we'll manage.

The safest, the happiest and the most prudent way of life is to live within our income and learn to do without the things we cannot afford to buy and pay for. Observe the life of families where wisdom and prudence rule: calm assurance, absence of worries, true dignity and happy unity. The family life runs smoothly; the faith of father and mother is shared by the children; the ideal life is attainable in such circumstances.

To say that such families have no worries or troubles would be wrong. They do have them, but when they come, the firm faith, built solidly upon the principles of the Gospel, is as a shield against the darts of fear, folly and a host of other human trials and tribulations.

Since Latter-day Saints are the children of the Covenant, they are bound to observe and keep the Law of Tithes and Offerings. From the days of righteous Abel and unto this dispensation the Lord says: "None is exempt from this law who belongs to the Church of the living God." (D. & C. 70:10.)

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." (Lev. 27:30-34.)

Material prosperity, lasting and secure, cannot be enjoyed only upon obedience to the Law of Tithing.

HE WHO IS NOT IN DEBT TO THE LORD. IS NOT IN DEBT TO HIS FELLOW MEN.

THE EDITOR.

THE SPREAD OF INFECTIONS

The prevalence of epidemics is so widespread that the Ministry of Health may have to issue stringent measures to cope with it. "Prevention is better than cure" should constantly be kept in mind. Every precaution must be taken to keep our homes free from dust, refuse, and anything that may cause infection. Liberal use of disinfectants is urgent. Keep a bottle handy and use a few drops when washing hands—the most common carriers of disease. Wear gloves when shopping, on buses, trams, in public subways and buildings. Wash your gloves often. Immunise the bedrooms by spraying some disinfectant before retiring to bed. Keep the windows open. Stuffy rooms are dangerous to health.

Disease is spread by contact. We shall not be surprised to hear soon: "Excuse me shaking hands with you with my glove on."

Coughing is the most prevalent and dangerous form of disease-spreading. We cough hundreds of times a day, and take no notice of this dreadful habit. We cough everywhere and look upon it as a necessity. Cough or sneeze into your handkerchief but not into your hand.

Two men were on the point of saying good-bye. One coughed, putting his hand to his mouth to be polite, and then proffered it to his companion. "Give me the other hand," said his friend. "Why?" Smilingly chiding him, he replied. "You have just coughed into your right hand." "Of course, how careless of me. Thanks for the tip!"

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It is doubtful if the Saints in his charge were aware of their fame-hunting filibustering leader's intentions. Many of the brethren favoured changing their course to Oregon or Victoria Island. Not a few were anxious to turn back. Samuel Brannan answered by reminding them of their promises to President Young; of their settled plans to disembark on the California coast; of their obligation to "prepare a place" for the saints from Nauvoo. After his canny persuasion, duty pointed in one direction only. They must go on to California.

While the ship replenished supplies, Samuel's bold plan was hatched—apparently with the collaboration of American naval authorities. Ten days later, when the "Brooklyn" again put to sea, a hundred and fifty stands of American military arms were secreted in her hold. And in the head of the volatile Samuel was a grandiose scheme to earn for himself a dashing immortality in the history of American conquest.

Captain Richardson's keenly observant eyes had witnessed both the secret stowing of arms and the egoistic swagger of Samuel Brannan, but had interpreted affairs quite differently. To him it never occurred that the visionary leader could ever have rashly thought of inducing seventy sober men to storm the Mexican garrison at Yerba Buena. This peaceful captain of a rickety merchantman had no taste for war. He had no intentions of acquiring any. His fear was that Samuel Brannan contemplated mutiny, and to forestall such danger he padlocked the arms and forbade shipboard drill.

While inconvenient for Samuel, he was by no means discouraged. There would be opportunity and time enough to use the arms when the ship reached California, and enough drill had been taught the men to hold them to the assault. Little did the brethren realise the plans and purposes of their leader.

But far graver problems beset Samuel Brannan's path. There was grumbling among his flock. There were whisperings about his "privileges," "fancy living," "high-handed tactics." So, to put an end to these "apostate" utterances and certain "sins" his inquisitorial eyes had beheld aboard ship, he decided to make ruthless example of "back-biters and evil-doers." In the farcical shipboard trial which followed, four brethren were mercilessly excommunicated for "improper views," and "wicked and licentious conduct." Samuel Brannan had tasted power. As an ax-swinger, he showed himself to be no respecter of persons. One of the excommunicated four was his own counsellor, E. Ward Pell.

Instead of silencing whispered protests, this last act served only to fan a rebellion already smouldering against such inhuman arrogance. But the faithful "Brooklyn," unmindful of this sad cleavage of Mormon ranks, plunged ever eastward toward California. Nearer crept the land which for the Saints held so singular a destiny. At daybreak, July 31, 1846, a wall of green hills was sighted through the haze. After six weary months of travel, at last the place they sought was before them.

Certain that danger of mutiny was past, Captain Richardson now unlocked the arms. Samuel Brannan distributed them to his sober-faced, questioning battalion. But the cautious old Richardson was not at all anxious to have the deck blown out from under him by cannon from the presidio. Sensing a fresh peril, and strictly against Brannan's wishes, he crowded every passenger down the hatches and cleared the deck of all warlike evidence.

(To be continued)

THE CHURCH MOVES ON

Historic Keys, Boilers Go to Scrap Drive

A GROUP of old keys, some of them dating back to the 'sixties,' was recently donated to the national salvage drive by the Church. Included in the collection were numerous large brass and copper keys that were hand-made, to unlock heavy old doors of the pioneer era. Perhaps the most interesting were the folding keys—keys that folded into the handle like a jacknife.

Four old boilers which were installed underground three hundred feet north of the northwest corner of the Salt Lake Temple in 1893 for the heating and lighting of the buildings on Temple Square, have also been donated by the Church to the national scrap metal campaign. The boilers have not been used for many years.

Church Buys Old Palmyra Paper File

THE Church has recently purchased a bound volume of the "Wayne Sentinel," covering a period from October 9th, 1829, to June 18th, 1830, in which the first announcements of the Book of Mormon were published. It definitely fixes the date of publication of the book. The older newspapers were purchased by Elder John D. Giles, director of the Bureau of Information, Palmyra, New York.

Relief Society Issues Centennial Volume

A CENTENARY of Relief Society, a ninety-page book covering the history of the Relief Society organisation, has recently come from the press. It contains over five hundred illustrations as well as biographical and historical material about the women who have made the organisation grow from the original eighteen members to one hundred and fifteen thousand members.

Mission Home Opens To Service Men

FIVE large rooms of the Mission Home, 41, North State Street, Salt Lake City, are now open for the recreational and social welfare of L.D.S. Service men and their friends.

The Home for L.D.S. Service Men is under the supervision of a special committee composed of Elder Harold B. Lee, of the Council of the Twelve, chairman; Elder John H. Taylor, of the First Council of the Seventy; and Elder Hugh B. Brown, Co-ordinator of Latter-day Saint Men in the Service. A committee of the Y.M.M.I.A. is co-operating, and Don B. Colton, director of the Mission Home, will direct the activities.

The Home, consisting of a reading room, a writing room, music room, lounge, and game room, is open every day of the week from 4 p.m. to 11 p.m., and on Sunday from 10 a.m. to 11 p.m.

Japanese Saints Aid U.S. Soldiers

MEMBERS of the Japanese Mission, with headquarters in Hawaii, have recently raised a fund of $11,011.65 to be used to furnish books, music, and entertainment programmes as morale builders among United States Service men stationed in Hawaii. Of eleven thousand invitations to contribute, distributed to Japanese residents, eighty-five hundred secured response.

President McKay's Portrait Hangs in Washington Chapel

AN oil painting of President David O. McKay by Lee Greene Richards has recently been hung in the Washington, D.C., chapel. The chapel, which is visited by thousands of tourists annually, has oil portraits of President Grant and President Clark already hung.

OUR MISSIONARIES' PAGE

TEACHERS' MESSAGE FOR APRIL. Every Home and Full-time Missionary, Priesthood, Officers and Teachers in the British Mission are urged to study the Teachers' Message very carefully and present it in sermons, lessons and home messages. "SEVEN KEYS TO ETERNAL PROGRESSION" is the message. Please see the New Auxiliary Guide available in every branch.

"MILLENNIAL STAR" CAMPAIGN. The Mission Presidency appeal to every missionary, Priesthood members and even friends of the Church to take one extra "Star" a week and sell it in tracting, visiting, and among personal friends, relatives and business associates.

THE "MILLENNIAL STAR" IS SHINING BRIGHT WITH INSPIRATIONAL AND INSTRUCTIVE MATERIAL. IT DEVELOPS INTELLECT, BUILDS UP THE FAITH AND KNOWLEDGE OF EVERY FOLLOWER OF CHRIST, AND INCREASES THE TESTIMONY OF ITS PROPHETIC AND DIVINE MISSION IN THE HEART OF EVERY LATTER-DAY SAINT.

Three weeks ago, on a train journey, an Army officer had a number of papers and journals, through which he glanced casually, apparently without being particularly interested in any of them. Then he passed them across the table. In return a recent copy of the "Star" was passed to him. He accepted with thanks. For the next 20-30 minutes he was preoccupied with it, turning over again and again every page. He must have read every word of it. Finally he took out a note book and wrote something in it before passing the "Star" back.

THE "MILLENNIAL STAR" IS THE ORGAN OF THE CHURCH IN THE BRITISH MISSION. IT NEEDS YOUR ENTHUSIASTIC SUPPORT AND PRACTICAL HELP.

REPORTS FROM THE MISSION FIELD

Gospel conversation with a Unitarian Minister; topic: Church Organisation. Home Missionaries asked to sing again at General Hospital, Kidderminster.—Esther M. Gittins, Kidderminster Branch.

Arranged for two Lantern Lectures at home of Saints.—Rita F. Hardy, Sheffield.

Conducted and arranged cottage meeting and lantern lecture at the home of Sister Nellie Bailey, 55, Ditchingham Street, Pitmoor, Sheffield. Twenty members and friends in attednance. A good spirit prevailed.—Joyce Bailey, Sheffield.

..One Church book loaned and Article of Faith card and pamphlet given to a workmate and gospel conversaton lasting for about 1½ hours.—Albert R. Carter, Birmingham.

Gospel conversations at work.—Harry W. Dyson, Sparkbrook.

Attended Bible Class (Wesleyan Chapel); good discussion with members after class. Was asked to address the class the following Sunday.—Fellows, Wigan Branch.

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NOW BEHOLD, A MARVELLOUS WORK IS ABOUT TO COME FORTH AMONG THE CHILDREN OF MEN;

THEREFORE, O YE THAT EMBARK IN THE SERVICE OF GOD, SEE THAT YE SERVE HIM WITH ALL YOUR HEART, MIGHT, MIND AND STRENGTH, THAT YE MAY STAND BLAMELESS BEFORE GOD AT THE LAST DAY.

back to him in a month.

The volume contains about six hundred pages. A month's time wasn't enough for us to get the information we desired. We wrote and asked for an extension of time, which was granted, but no exact time limit was given. We rather felt if we kept the book six months that he would feel that quite sufficient. I started to tabulate the contents on family group sheets, but a busy mother with three daughters still of grade school age finds her time limited. Six months passed, and I had really just started. The following two months I had a feeling I must write and tell him we were still not through with the book, and yet I hated to do it. One Sunday early in March of this year a letter arrived carrying Dr. Keith's letter head. It is hard for me to describe my feelings at that time. It had been on my mind for the past two months to either write for the second extension of time or return the book. I said "Oh, Daddy, I'm sure Dr. Keith is asking for his book. What shall I do? I'm far from being finished with the volume." He noted I sat there in such a worried condition and had not even opened it. He said. "Why, you haven't opened it yet."

I proceeded to open the letter and then the real shock came. His secretary had written the letter, and went on to say, "I noted a letter from you on Dr. Keith's desk, written some months ago. I'm sure it has been answered long before now, but since you had been in correspondence with him, I thought you would be interested to know he passed away at his desk at the University last Sunday afternoon."

It was just one week to the day after his passing that we received the letter. We were stunned at this message. While we had never met Dr. Keith in person, we felt a bond of friendship with him. The spirit of Elijah had rested mightily upon him. He had compiled the records of hundreds of families on his lines and had had many of them published. Mrs. King, mentioned before, has had temple work done for hundreds he has gathered that were on her lines.

We wrote his wife expressing our sorrow at his passing, and mentioned we had this volume of his in our possession. We told her if she would be interested in selling it we would like first chance. She answered in a very short time saying she knew of no one else interested in it, and that we might keep it and pay her what we thought it was worth.

We were very thankful for this word, although we were at a loss to know just what we should offer her for the book. We finally decided ten dollars should be a fair price. We mailed her a bank draft for that amount. She answered soon saying she hoped we were as pleased with the transaction as she was, as she had not dreamed it would be worth that much to us.

We feel that this volume has been sent to us by divine aid, and it is now our responsibility to get the temple work done.

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To be humble to superiors, is duty; to equals, is courtesy; to inferiors, is nobleness; and to all, safety; it being a virtue, that, for all her lowliness, commandeth those souls it stoops to. —Sir Thomas Moore.

DISTRICT ACTIVITIES

Leeds

Report of the Leeds District Priesthood Convocation held at Woodland Street Chapel, Bradford, on February 6th and 7th, 1943.

President Andre K. Anastasiou and President George H. Bailey were present at all Sessions.

District President Herbert Walker conducted the first Session, which commenced on Saturday at 4.30 p.m. Reports were given on the progress of the six branches of the Leeds District by their respective presidents and problems and difficulties of a local nature were discussed.

After a tea, served in a local restaurant, the Saturday evening session commenced at 7.30 p.m. Further discussion on local conditions relating to Sacrament meetings, Priesthood activities, Home Missionaries and inactive members was continued.

At the 9.30 a.m. Sunday Session, a list of questions pertaining to current problems and difficulties of administrative and doctrinal interest were answered. President Anastasiou led a discussion on fundamental principles of the gospel, and "The Divinity of the Priesthood." President George H. Bailey, when exhorting the saints to accept the guidance of the Mission, District and Branch Presidencies, was asked whether he was preaching the principle of "blind obedience." He replied that blind obedience was related only to the work of Satan, but that obedience was the first law of heaven and an evidence of our obedience to earthly laws would entitle us to a place in God's Kingdom.

At the final session at 1.30 p.m., Priesthood members were given the opportunity of bearing their testimonies of the goodness of God to them. Each member commenced with the words "I am thankful."

The Convocation was attended by a fine spirit and useful instruction was given by the Mission Authorities.

There was an average attendance of twenty-one at each of the four sessions.

Bradford Sunday School held a Prize Giving Service on Sunday, February 28th, under direction of Sunday School Superintendent George Fearnley. Prizes were distributed by Brother George Turner, a former Sunday School Superintendent, to each child in order of merit. The children responded with suitable poems. Those taking part were Alan Firth, Irene Firth, Betty Elkington, Donald Bradbury, Lawrence Fearnley, Mary and Barbara Walker, Vera Firth and Patricia Elkington. Sister Hilda Firth was pianist, and singing was under the direction of Sister Clara Evans. District President Herbert Walker, who was also present, expressed his appreciation for the work accomplished by the Teachers and Officers of the Sunday School.

Newcastle

A house party was held at the home of Sister Emily Astin, of West Hartlepool, on Tuesday, February 16th, a sausage and mash supper was served by the hostess, and proceeds were given to the local Relief Society.

On Tuesday, 23rd January, another house party was held at the home of Brother and Sister Webster of the same Branch. Refreshments were served to all present, and the proceeds were given to the West Hartlepool Branch Fund.

PERSONAL

COLLINS—THORRELL—Sister Bertha Collins, of the Sparkbrook Branch, was married on the 20th February, to Brother Arthur Reginald Thorrell, District President Norman Dunn officiating. The bride was dressed in grey with accessories to tone. Fifty-two people were present at the reception, which was held in the bride's home.

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REDEDICATION (Continued from page 163)

God. The General Authorities of the Church, stake presidents, and bishops hold dominion, righteous dominion, under the awful hand of God, and to Him they are accountable for their overseership.

God bless our country. God bless our homes. In properly conducted homes the children are builded up in character, in faith, in the prin-

ciples of the gospel. A nation in which such training abounds shall increase in glory from day to day. The delight of such a nation will be not in shedding blood, not to conquer by might or physical power, but to conquer the world in the spirit of Christ along the lines of justice and mercy.

And in the love of Christ we will walk under His banner and bring souls unto Him whose glorious coming is nigh, and He will reign as King of kings and Lord of lords. This is my prayer in the name of Jesus Christ. Amen.

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SONS OF PERDITION (Continued from page 162

of the redemption from the grave, will apparently be denied the sons of perdition. That appears to be the meaning of the statements that "he (the Lord) saves all except them"; and that they are "the only ones on whom the second death shall have power." (D. & C. 76:38, 43, 44.) They who will be judged to be sons of perdition will arise from the grave with their bodies, but their bodies will be of no use to them, as the "second death" is meted out to them in the final judgment.

The destiny of the sons of perdition is not known. They shall suffer the "second death": they shall be subject to "everlasting punishment": they shall "reign with the devil and his angels in eternity." What this means has not been revealed. The Lord has declared that:

And the end thereof, neither the place thereof, nor their torment, no man knows;

Neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof.

Wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except those who are ordained unto this condemnation. (D. & C. 76:45-46, 48.)

It must be a terrible punishment, beyond human comprehension, the greatest conceivable, yet a justified punishment. Since the greatest sin is the unpardonable sin, it would appear that they will forfeit all the gains of the ages of pre-existence and the years on earth. It is no wonder that the heavens wept "over Lucifer's rebellion." (D. & C. 76:26.)

President Brigham Young has suggested that the ultimate punishment of the sons of perdition may be that they, becoming disorganised, must start over again, must begin anew the long journey of their existence, repeating the steps that they took in the eternities before the Great Council was held. That would be punishment, indeed! "They will be decomposed, both soul and body, and return to their native element. I do not say that they will be annihilated; but they will be disorganised, and will be as if they had never been; while we live and retain our identity and contend against those principles which tend to death or dissolution." (Journal of Discourses, 7:57.) "The clay that marred in the potter's hands was thrown back into the unprepared portion to be prepared over again." (Ibid., 2:124.)

While little is known of the sons of perdition and their destiny, yet the little known stands as a warning to all men. To deal carelessly with truth, to deny it when once gained, to defy the laws of truth which are the laws of God, must be counted among the greatest sins. Those who deal lightly with truth in their lives, though they may not become sons of perdition, must expect a heavy punishment, which often begins in mortality.

—J. A. W.

REJOICE AND BE EXCEEDING GLAD

When little Joan fractured one of the rules governing table behaviour she was removed from the family board and made to eat her dinner at a little table in a corner, where her presence was ignored. After a brief period, however, the family was effectively shaken by hearing Joan giving thanks in this manner: "I thank Thee, Lord, for preparing for me a place in the presence of mine enemies."

MISSIONARY SPIRIT

The mother gazed at her son. She was appalled at his appetite. "Deryk," she cried, "Deryk! How can you eat so much?"

"Don't know," said Deryk. "I expect it's just good luck."

S'FACT

The stranger was exaggerating as usual. After his tallest story the silent man in the corner became impatient.

"I had an adventure like that once," he said. "It was in the jungle. A lion came for me. I saw his great mouth gaping wide. I was powerless, rooted to the spot. Nearer and nearer he came. It was awful." He paused.

"And what happened then?" asked the teller of tall stories.

"Well," said the other. "I just put my arm into the lion's mouth, caught hold of its tail, and turned the brute inside out. But another lion came up—and I was done for."

"What happened?"

"He ate me."

HIS FINER FEELINGS

Mother was singing the baby to sleep.

"If I were baby," said the small philosopher, aged six, to his father, "I'd pretend to be asleep."

TELESCOPIC SIGHT

At the observatory they had engaged a new night porter. He was an Irishman. During his first night on duty he watched one of the professors fixing a large telescope on its stand. He was very mystified. Nothing like this had ever been heard of in his remote village. Presently the professor began to focus his telescope and move it about until he got it into position. At that moment a shooting star darted across the sky, falling rapidly. rapidly. "Begob," said the porter, staring at the professor, "but that's foine shootin', glory be!"

EGGS-ACTLY!

From a schoolboy's essay:

"A cuckoo is a bird that lays other birds' eggs in its own nest, and viva voce."

LEFT-HANDED COMPLIMENT

The great man of the neighbourhood paid for a war memorial out of his own pocket. When it was unveiled, an old farm labourer, wishing to pay a compliment, said, "Well, squire, if I'd a known tha naame weren't to be among the naames on the stoane, I'd never a' coom to see it."

NOT ALARMED

Rastus was late again.

"This is the fourth time," said the manager. "Haven't you got that clock I gave you?"

"I got it, boss."

"Do you wind it up?"

"Sure thing, boss."

"Set the alarm?"

"Yep."

"Well, don't you hear it go off?"

"No, boss. I'se allus asleep when it goes off."

Teachings of

The Prophet Joseph Smith

SPIRITUAL DARKNESS

Consider for a moment, brethren, the fulfillment of the words of the prophet; for we behold that darkness covers the earth, and gross darkness the minds of the inhabitants thereof—that crimes of every description are increasing among men—vices of great enormity are practised—the rising generation growing up in the fullness of pride and arrogance—the aged losing every sense of conviction, and seemingly banishing every thought of a day of retribution—intemperance, immorality, extravagance, pride, blindness of heart, idolatry, the loss of natural affection; the love of this world, and indifference towards the things of eternity increasing among those who profess a belief in the religion of heaven, and infidelity spreading itself in consequence of the same—men giving themselves up to commit acts of the foulest kind, and deeds of the blackest dye, blaspheming, defrauding, blasting the reputation of neighbours, stealing, robbing, murdering; advocating error and opposing the truth, forsaking the covenant of heaven, and denying the faith of Jesus—and in the midst of all this, the day of the Lord fast approaching when none except those who have won the wedding garment will be permitted to eat and drink in the presence of the Bridegroom, the Prince of Peace!

THE WORLD'S DEPLORABLE CONDITION

Impressed with the truth of these facts, what can be the feelings of those who have been partakers of the heavenly gift and have tasted the good word of God, and the powers of the world to come? Who but those that can see the awful precipice upon which the world of mankind stands in this generation, can labour in the vineyard of the Lord without feeling a sense of the world's deplorable situation? Who but those who have duly considered the condescension of the Father of our spirits, in providing a sacrifice for His creatures, a plan of redemption, a power of atonement, a scheme of salvation, having as its great objects, the bringing of men back into the presence of the King of heaven, crowning them in the celestial glory, and making them heirs with the Son to that inheritance which is incorruptible, undefiled, and which fadeth not away—who but such can realise the importance of a perfect walk before all men, and a diligence in calling upon all men to partake of these blessings? How indescribably glorious are these things to mankind! Of a truth they may be considered tidings of great joy to all people; and tidings, too, that ought to fill the earth and cheer the heart of every one when sounded in his ears.

What Others Say

About The "Mormons"

Fifth Decade: 1870-1880

P. T. BARNUM—Showman, Traveller.

"I spent the best part of a week in Salt Lake City in May last, and I happened to possess unusual facilities for investigating the state of society there, civilly, politically, socially, and religiously, and the result was precisely what it will be with every man who goes there determined to examine dispassionately all the testimony pro and con, which comes within his reach in regard to Mormon habits and principles. I found a flourishing, beautiful city, peopled by as orderly, peaceable, well-behaved, kind-hearted citizens as ever I met. I found the Mormons to be a most thrifty, frugal, temperate and industrious people. As a body they are a religious, God-fearing, conscientious people, so far as they have light. . . .

"The Mormons have a good and flourishing public school in each ward, beside numerous private schools, and a university in Salt Lake City, notwithstanding the General Government has never given a rod of land nor a penny in money for educational purposes in Utah Territory." (New York Tribune, September, 1870.)

THOMAS COOK—Founder of Thomas Cook and Sons' Tours.

"Apart from all religious considerations, the Mormons have done a great work in cultivating the plain and its tributaries, and it would be a sad day if this colony of early and industrious settlers should be depopulated, or their homesteads be forcibly taken from them. . . .

"It is earnestly hoped that they will never be disturbed in the possession of such honourably-acquired wealh, for wealth it really is of the very best kind." (Letter to British Press, 1872.)

H. S. BROWN—Baptist Minister of Liverpool, England.

"Saturday night passed very quietly in Salt Lake City. The streets were crowded with people making their purchases at the stores, over most of which is printed, in large letters, the Mormon motto, 'Holiness to the Lord!' The public-houses are very few; and, although I walked for hours in the streets until near midnight, I saw no one who appeared to be in the least intoxicated, and no disturbance of any kind was to be seen or heard. Large numbers came out of the theatre at eleven o'clock, and went quietly to their homes. The whole aspect of the place contrasted very favourably with the scenes presented on Saturday night in most English towns." (The Day of Rest, 1873.)

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